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Book III No 3

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OPINIONS & PRINCIPLES.

I OPINIONS.

Some of us may remember to have seen in the pages of Punch 'Little ~~Arthur~~ Arthur's Guide to Knowledge'. Arthur, aged twelve, asks questions, persistent, tiresome questions, punctuated with 'why' & 'you said', & the persons whom he corners are uneasy. They are nice people too with notions about bringing the boy up well — this father, uncle, elder sister & governess; but the text upon which he examines them is their own sayings & doings, & they come out badly. Two reflections suggest themselves — that Arthur is an odious little prig & deserves to be snubbed; & that his people are poor things, the boy being in a bad way who depends on them for his bringing up.

Now Arthur is not really a prig; the trouble is that he says out loud like <sup>a</sup> Maria Ed<sup>e</sup>worth child, what children usually keep to themselves; & his people who show up rather feebly are good-natured, well-meaning & as intelligent as the rest of us. The obvious conclusions we have drawn are at fault; but all the same these Punch papers are a contribution to our thought about education.

X. Might be omitted

things come out pretty plainly; first, that the boy wants to know; and, next, that his elders and betters are not in a position to instruct him, ~~their own inconsistencies~~ are too flagrant. What 'Arthur' wants is material wherewith to form opinions. He must make opinions as he must make bone; and, just as there is a long period of adolescence <sup>allowed</sup> ~~given~~ for the forming of his bodily tissues, so a long period is set apart <sup>his</sup> for education in order that he may slowly and naturally collect material from which his opinions shall develop and upon which his principles <sup>may</sup> grow.

~~Now~~ <sup>little</sup> ~~young~~ 'Arthur' comes in as an illustration. He gleans in a ~~field~~ bare field; and it seems to me that modern education, excellent as it is, fails in affording children the very abundant and varied mind-stuff ~~which~~ they should <sup>from which</sup> <sup>their</sup> have to produce <sup>from</sup> opinions ~~from~~. Arthur's father and uncle and rather pedantic governess are, like the rest of us, most liberal with their opinions, or what they take to be opinions; but the boy does not find these satisfying; he does not want <sup>ready-made</sup> opinions but stuff from which to make them. A hundred <sup>things</sup> ~~things~~ crop up everyday upon which he unconsciously thinks - the policeman at the corner,

the sales advertised in shop windows, the Fleet, the Territorials, the South Pole, Airships, his own family and their ways, the next-door neighbours who, somehow, think <sup>about things</sup> in a different way ~~about things~~. Stray casual reflections about all matters of conduct and current history, come to the boy, but he cannot get hold of enough data <sup>enable him to clearly</sup> to think ~~about~~ any of these matters. His life-experience is too narrow; and the keen logic of a child's mind makes him aware that the people <sup>he knows</sup> ~~about him~~ palm off fallacies and prejudices by way of just opinions and sound principles. By and by he learns the trick, catches up the pass-word of the moment, saves himself the trouble of thinking and becomes <sup>in his turn,</sup> flabby, elusive, <sup>rather</sup> more ~~of~~ a type than a person.

We are all apt to suppose that thought is free. We are willing to accept some kind of code, written or unwritten, for our actions and even our speech, but our thought - why it would be intolerable to have that under rule! Surely we may think what we like even if we must refrain from saying or doing the thing we think! ~~now~~ This ~~freedom~~ notion of the ~~freedom~~ of thought, the idea that our minds, at any rate, may <sup>behave</sup> ~~be~~ as chartered libertines,



that our thoughts are free to go where they will & pick up what they choose, reduces us to the condition of intellectual 'casuals'. Something by way of thought must occupy our minds; we perceive no duty in the matter, no necessity for ordering our thoughts nor, what is more important, for providing ourselves with a periodical supply of material for intellectual digestion. So we go about in a state of avidity for any fallacy in the air that we may pick up & cherish as our 'opinion' to be passed on with the diligence worthy of a better cause. Perhaps our case is less serious than that which Emerson indicates in his own countrymen. We cannot quite say that seventy thousand Englishmen 'are going about in search of a religion' but we ~~pride~~ pride ourselves upon ~~the~~<sup>a</sup> tolerance which may arise from the ignorance which does not know how to distinguish between things that differ; On social questions we think with the fine easy toleration of sentiments & situations which, thank heaven, we do not yet feel ourselves at liberty to emulate. This is the sort of thing:- "He is the sort of man that would die for his country."

New,

No, I am cosmopolitan. All countries are the same for me and

I would not die for any of them. <sup>if</sup> I am I, and if I die, I'm done  
and then where should I be?" "Marriage ought not to be a

permanent institution. It ought to end where love ends. Besides  
I don't see how an enlightened woman can marry at all under the  
existing marriage laws". "I always forgive everyone everything.

We can't all be alike & we can't all be Heroes". This is the sort  
of stuff which is taken up with <sup>astonishing</sup> surprising avidity one 'silly  
season' after another. We should be surprised at the way notions

spread, like epidemics, if we did not realise that multitudes of  
are going about with famished minds in well-fed bodies to whom  
any windfall of a notion is better than nothing. We are all slow  
to recognise our need of a mental diet, various and good, served  
at short and regular intervals; and if this is necessary for the  
adult who has, so to speak, made his mental 'tissue', how much more  
is it so for young people who are making the very 'bones' of their  
minds, the opinions <sup>on which</sup> <sup>like men</sup> whereby they stand?

In political matters, again, we trust to our newspaper which is ex-  
pressly the organ of our party and do not look for the side-lights  
cast by other writings or for the illumination to be had from  
history and literature. What material we collect we get out of  
compendiums and lectures; and these cannot afford the copious detail  
upon which alone the mind is able to think. To quote Punch again:-

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Tory. But perhaps you have not read our papers?

Radical. No, I have not and I don't want to.....Have you read this Leader?

Tory. No, 'I have'nt & I don't want to ".

That is it. We get our thinking done for us because, really, we don't know enough to think for ourselves.

Continue



Perhaps we are not prejudiced in entertaining the opinion that we are not the outcome of knowledge & reflection. 18p7cmk408  
for instance, 626

observer of weather signs. An opinion about a person, whether one of our own acquaintance or a person in public life, really depends for its value upon our intimate acquaintance with a pretty wide range of persons both in life and literature. Napoleon knew men, and his knowledge of the springs of conduct was one of the secrets of his ~~success~~ <sup>and his amazingly brilliant career</sup> enormous influence, but then he was not content to study men ~~as men~~ <sup>only</sup>. He read diligently even in the midst of absorbing affairs, - Homer, the Bible, the Koran, poetry, history, Plutarch; in fact, the sort of reading best calculated to give him a key to character and a guide in affairs. Probably history affords no more brilliant example of what may be ~~done~~ <sup>called</sup> literary inspiration in ~~the direction of~~ <sup>ing</sup> judgment ~~in~~ <sup>as to</sup> the affairs of life: the sincerity of his dependence upon literature is shown by such facts as his observing on that disastrous day at Brienne, during a charge of the Cossacks, a tree under which when a boy he used to sit and read Tasso's Jerusalem Delivered. Again, while sick at Dresden, the news of disaster to his arms in Russia is brought to him and he says, - <sup>trying with his compasses the while;</sup> "between triumph and ruin intervenes but a step"; and, idly measuring distances upon a map with his compasses, he repeated the lines; -

" J'ai servi, commandé, vaincu quarante années;  
Du monde, entre mes mains, j'ai vu les destinées;  
Et j'ai toujours connu qu'en chaque événement  
Le destin des états dépendait d'un moment".

Indeed it behoved the man who revived the rôle of the Caesars to study his part; the man, whose success depended on the generous enthusiasm of his following, learned from his earlier records how generous, devoted, single in purpose, a mixed mass of men may become. Literature and history taught him these things, and he knew how to apply his knowledge with a definiteness and exactness less than generous. We have few finer examples of the tremendous practical power of liberal culture; nor do we often come across a more exact indication of its limitations.

Napoleon's opinions were nearly always just; when he explains his reasons for restoring divine worship in France, he mentions how he had been moved by hearing the bells of a village church, and adds that, if such an incident move him, certainly it must affect the people - because religion is natural to all men.

Again, of Louis xvii, <sup>he says,</sup> "Nay, nay, he was no tyrant; had he been one I should this day have been a captain of Engineers".



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Talleyrand is objected to on account of his weather-cock politics.  
"Be it so", said Napoleon, "but he is the ablest minister for  
foreign affairs in our choice". Carnot was ~~objected to~~ <sup>belittled</sup> as a Repub-  
lican. "Republican or not", said Napoleon, "he is one of the last  
Frenchmen that would wish to see France dismembered".

We all know that Napoleon was a genius, but genius is, so to speak,  
the <sup>m</sup> ~~machinery~~ <sup>mechanism</sup> which ~~is to~~ acts upon the raw material afforded by  
education; and the practical results of Napoleon's avidity for  
books are of a sort that should be useful to us all. The power to  
take a generous view of men and their motives, to see where the  
greatness of a given character lies, to have one's judgment of  
present events illustrated and corrected by historic and literary  
parallels, to have <sup>indeed,</sup> ~~instead~~ the power of comprehensive judgement; -  
these are admirable assets within the power of everyone according  
to the measure of his mind; and this sort of material for his ~~own~~  
opinions, background for his actions, it should be the first care  
of his educators to supply to a youth.

We are ~~all~~ too apt to offer  
ready-made opinions to young people, to pass on what we think, or  
what we believe we think; and this answers its purpose if we <sup>consider</sup> ~~think~~  
only ~~of~~ the ease and convenience of acting upon habitual lines of

thought. But each of us must add his quota to the thought of the world, must produce what, if not new in itself, is new to him, and it is upon the power of original thinking that all note-worthy action depends. Now, thought breeds thought. It is as vital thought touches our minds that our own ideas are vitalised in the context<sup>act</sup>, and out of our ideas comes our conduct of life. That is why the direct and immediate impact of great minds upon his own mind is a necessary factor in the education of a child. If you want to know how far a given school lays itself out to furnish <sup>its scholars with</sup> a child ~~for~~ the material ~~of~~ opinions, ask to see the list of books in reading during the current term. If the list is short, the child will not get enough <sup>mind-stuff</sup> mental pabulum. If the books are not various, his ideas will develop in one direction only: if the books are not original, but compiled at second-hand from this book and that, he will find no material at all in them for his intellectual growth. Again, if they are too easy and too direct, if they tell him straight what he is to think, he will read, no doubt, but he will not appropriate. Just as a man has to eat a <sup>due proportion</sup> considerable dinner in order that his physical energies may be stimulated to select and secrete that small portion which

is vital to him, so the intellectual energies must be stimulated to extract what the individual needs, by a generous supply, <sup>also,</sup> and by a way of presentation that is by no means obvious. We have the highest <sup>e</sup> authority for that indirect method of teaching proper to literature and poetry. The ~~parables~~ <sup>exemplars</sup> of our Lord contain the fullest digest of the Christian religion; even to-day we understand only a little, here and there, and we wonder how much could have been ~~so~~ obvious to the Jews who heard these simple-sounding tales in the first place. We do not understand, but we know. The parables are part and parcel of our lives as perhaps no other part of the Bible has become .

The boy who gets a single idea, notion, material, for an opinion, out of a big book has his reward. But, in order to get this reward he must read for himself and must read to know; his teacher's main business is to see that he knows; all the acts of generalisation, analysis, comparison, judgement, etc, the mind performs for itself in the act of knowing. <sup>Again,</sup> ~~But,~~ knowledge got from books should be got for the sake of knowledge itself, and not to pass examinations; to pass these is good and well, and easy enough to the boy or girl who knows; only 'passing' should not be put in the foreground as a motive to study. If the <sup>mind</sup> ~~mind~~ be preoccupied by any <sup>secondary</sup> ~~secondary~~ motive, that intellectual digestion whereby intelligence is nourished, does not take place.



Then,  
 Opinions are not to be entertained in a casual way. An opinion worth having ~~then~~ must be the outcome of our thought and knowledge of the subject, it must be our own opinion, and not caught up as a parrot catches up its phrases, and it must be disinterested, that is, it must not be influenced by our inclination. Why need we have opinions at all, is a question that occurs. Just because we are persons. Every person has many opinions, either his own, honestly thought out, or picked up from his pet newspaper or from some intimate companion. The person who thinks out his ~~own~~ opinions modestly and carefully is doing his duty, ~~to~~ to do our

in the lives of men making families  
 duty in our thoughts by forming just opinions is a very great part because each of us has his share in forming that powerful factor, Public Opinion, of our work in life. We must all get opinions about our own country,

about other countries, about occupations, amusements, about the books we read, the persons we hear of, the persons we meet, the pictures we see, the characters we read of whether in fiction or history, — in fact, there is nothing which passes before our minds about which it is not our business to form just and reasonable opinions.

childhood school life  
 If we reflect that the years of so-called education should be spent ~~in getting the knowledge which should enable us to do this, we~~ <sup>to form good opinions</sup> realise more fully what to aim at in the education of our children.

We of the P.H.E.U. do not speak without

has been this thirty  
knowledge, ~~we have practised our~~ doctrine for a score of years  
with satisfactory results. ~~children~~ <sup>we find that</sup> brought up largely on books  
compare very well indeed with others who have been educated on a  
few books and many lectures, <sup>they</sup> love books which are books and  
they love knowledge for its own sake. They have generous enthusiasms,  
keen sympathies, a wide outlook, and sound judgment, because they  
are treated from the first as beings "of wide discourse, looking  
before and after". We speak that we do know in urging parents  
not to be content with any method of education for their children  
which does not include a liberal and wise use, at first hand, of  
the best books.

## 2. Principles

Spain

To return to Napoleon, for a single familiar  
example is worth a great deal of precept. He was, ~~as we have seen,~~  
not only inspired, but obsessed, blinded, by historical parallels.  
From the Bellepophon he writes to the Regent: "I have terminated  
my career and come, like Themistocles, to seat myself on the hearth  
of the British people". He quotes the persistence of Marius to  
justify his <sup>escape</sup> ~~return~~ from Elba. In fact, throughout his career there  
is a curious element of the schoolboy, "playing at it" -- a schoolboy  
of such extraordinary imagination that he believes in the part he

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is playing and is capable of imposing his faith on the world. Probably there never was a life on which the 'humanities' exercised a more powerful influence; never has there been such an example of the power of the informed mind to conquer the world; Napoleon is a final answer to the contention that a knowledge of books has no practical value; There was, perhaps, no incident in his career that was not suggested, inspired, illustrated, by some historical precedent, some literary aphorism.

*Geography*  
*never made* We see to-day, ~~on a very different field~~ how ~~books can make~~ *which may do it* a nation. The Danes, after we had seized their battle ships by way of clipping the claws of Buonaparte, set to ~~work~~ *work* to make themselves what they are to day - the first farmers in Europe; and this they have done in and through their schools where they get, not technical instruction, but a pretty wide course of reading in history and literature. It is for this that their Continuation Schools chiefly exist, and, as in the case of Napoleon, this sort of investment of time and labour has brought about extraordinary results.

It has seemed to me worth while to dwell on the career of Buonaparte because, if he illustrates the necessity for liberal, persistent reading as a preparation for life, he shows just as forcibly that the boy who goes out with ample material for the formation of opinions, is prepared for life one side only



He has the knowledge which is power, but he wants the wisdom which is conduct. Napoleon was as unmoral as an intelligent, undisciplined boy who has had the run of a library but has not been taught to order himself. Well has it been said of him:-

"An empire thou couldst crush, command, rebuild,

But govern not thy pettiest passion, nor,

However deeply in men's spirits skilled,

Look through thine own".

A freebooter among the nations, generous by fits and starts; ~~but~~ but shrinking from no excesses of rapine & slaughter, without pity, without mercy, without integrity, though not without loyalty, taking refuge in lies at the moral crises of his life, petty, mean and vulgar when little things crossed him, - he stands before us an example on a gigantic scale of the perils of an education which is merely practical. *and intellectual*

But, we may ask, what has all this to do with us? We paint on a smaller canvas and run no such risks. In so far as we encourage our children to believe that success is the chief thing, ('la gloire' *let us call it*) our foundations are on the same *General* plane, however small may be our scale. Our children cannot do better than emulate Buonaparte in

his wide

& practical converse with books; but let us see to it that they  
 have, not only opinions in the one scale, but principles to counter-  
 balance them <sup>se</sup> in the other; and of right principles of conduct,  
 Napoleon seems to have been curiously devoid. ~~He did not~~ <sup>fully</sup>  
 seem to realise that such restraints exist. <sup>facile</sup> No one is without  
 principles, for these are, <sup>easily first</sup> ~~principles~~, the first or chief opinions  
 which a person entertains and by which he <sup>chooses to</sup> guide his life. These  
 guiding lights, our principles of conduct, each of us must accumu-  
 late like his opinions for himself; that is, we must each choose  
 which we will have, but we are infinitely helped or hindered by the  
 examples and by the motives which are set before us. The child who  
 is brought up in a virtuous home usually makes an involuntary  
 choice of principles of rectitude for his guidance. His school  
 helps him to principles of manly honour, public spirit, loyal co-  
 operation, good-fellowship, ~~community~~ of patriotism and loyalty.  
 By the way, I wonder whether the rather fine incident noticed  
 in <sup>the following</sup> ~~this newspaper~~ <sup>from The Times</sup> cutting illustrates some slight lesson on the  
 necessity for taxes, given at school. If so, it shows that a little  
 goes a long way, and Birmingham may be proud of her patriotic  
<sup>endowed</sup> citizen with power and will to extract from a little information  
 a fine principle for his guidance.

A VOLUNTARY TAXPAYER.—An anonymous letter has been received by the Probate Registrar at Birmingham. It contained three postal orders for 20s. each and a scrap of paper upon which was written:—"For the King, or for His soldiers, or for keeping the Country going, a sort of King's Taxes I suppose from one who respects Him. God Bless him, God bless the King." In the margin was written:—"I hope this will go to the right places, the places I mean." The Probate Registrar at Birmingham has forwarded the letter and its contents to Lord Knollys, the King's Private Secretary.

*indeed, all uneducated countries, as the / town*

The country is very much alive at present to the necessity for moral training, that is, training which shall aid the pupil in the formation of principles of conduct; *the anxious* the question is, how to give such training. The gradual decline of the teaching of religion in our schools makes it a matter of urgency to find some effective substitute; and we try to teach good conduct by precept and quoted example, by tale and encouraging talk; the motive we employ being the old one, that the good boy gets the big cake. Every sort of teaching succeeds after its kind, and very likely we shall produce that Eighteenth Century type of virtue for which Maria Edgeworth and her father, Mr Day, *other* and many *worth* people laboured. But *water* rises no higher than its source, and, if our springs of conduct *are* open out of a desire for our own well-being, why it is just possible that the virtues we succeed in producing are not a bit better in themselves than the evils we cure, though they may be more convenient to society. Selfishness, it has been well said, is none the better for being eternal selfishness; and such a calamity



But, if we would escape <sup>such</sup> this pit-fall

as a highly moral selfishness may overtake a whole nation. Our very vocabulary on the subject of our 'principles' is a sufficient guide. <sup>for example, we say</sup> We must do our duty, we say, and duty is that which is due from us. We ought to do so and so, we say, and ought is that which we owe. To whom do we owe and who is it that claims dues from us?

Our neighbours, our fellow men, we say, our parents, relations and <sup>other people generally.</sup> the rest. But we instinctively feel that any allegiance we pay to <sup>such as these</sup> ~~these~~ claims is voluntary. We are kind in conduct, faithful to engagements, generous in action and construction, only because we choose and if we choose; if circumstances strongly incline us otherwise - why there is really nothing to bind us! For all the claims of neighbour, chief and country, <sup>are relative</sup>, except as they are bound up in, <sup>subordinate to</sup> ~~and~~ connected with one supreme claim, we feel them to be artificial bonds, and this is the secret of a general unrest in the air, of indiscipline in the home and the University (not yet in England happily), of the undue exaltation of individual interests whether of class or person, of the looseness with which all bonds are held. We know how the good and the wise in a great sister country deplore the commonness of divorce, but that is only symptomatic, an indication in one direction of the loosening of bonds

in every direction. We are becoming emancipated from duties and responsibilities; and though, out of that virtue which is ineradicable in us, we take up causes with enthusiasm; our wilful zeal in a 'cause' does not make up for ordered persistence in a duty.

We admire what we call 'pagan' virtues, whether in Ancient Greece or Rome or in the Eastern nations of to-day, and we say that virtue may exist without religious sanctions; but we forget that God is the God of all flesh, that the high virtues we admire have developed under an almost paralysing sense of the immanence of God - <sup>by</sup> ~~and~~ however many names they recognise the principles of Divine Goodness, <sup>may be recognised</sup> and however <sup>gross</sup> ~~base~~ the superstitions associated with <sup>certain</sup> ~~some~~ 'few, faint and feeble' gleams of truth. It is because our Union recognises that our Duty which includes all our virtues, is only obligatory so far as we recognise the Supreme Relation that we rest our work upon a religious basis.

But it is ~~not~~ possible, on the other hand, to be religious and not moral. Indeed, there are in the present day, as in Jerusalem of old, certain acrimonious and supercilious tendencies that thrive in a religious atmosphere. Therefore, though we get the motive power and the sanctions for <sup>moral</sup> ~~most~~ effort in religion, we recognise that goodness is an art which we must

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learn as definitely as we learn Mathematics. This is the fact that the world has awakened to, and the teaching of morality now takes its <sup>regular</sup> place upon our curriculum; that is, we add definite instruction to all the indefinite teaching by precept and example which every child receives. But is our zeal according to knowledge and will lessons, with piled up examples, on Thrift, Truth, Temperance, and all those virtues which we choose to emphasise because they are the most convenient to society, issue in that balance of character which is virtue? All this ~~is no doubt we ought to do, but there is a more important thing which we leave undone.~~ A craftsman gets knowledge of his tools and of his material in the using of both, but somehow we go on using the tools in our hands, the material we have to work upon to produce the stature of a perfect man, all through a life-time in a haphazard, ~~very~~ witless way. We blunder on till the end and never perceive <sup>that</sup> -

" Or act, or say, or do but think a thought,

And such and such shall surely come to pass."

Even more important <sup>than</sup> material for opinions ~~than~~ as an equipment for life are principles of conduct; and, though, we all gather these



as we go on ~~get~~ to gether our code of principles, good or bad, sound or unsound, we should, I think, be greatly assisted if we had some reasonable <sup>ground</sup> plan ~~or ground-work~~ upon which to work, if we ~~could~~ considered, that is, our materials and our tools.

It is well to appeal to the emotions through tale and song, but emotional response is short-lived and the appeal to the emotions is deadened by repetition. The response of the intellect to coherent and consecutive teaching appears on the contrary to be continuous and enduring. Boys and girls have as much capacity to apprehend what is presented to their minds as have their elders; and, like their elders, they take great pleasure and interest in an appeal to their understanding which discovers to them some ground plan of human nature, - a common possession. It is inspiring to them to know that all beautiful and noble possibilities are present in everyone, but that each person is subject to assault and hindrance in various ways, of which he should be aware in order that he may watch and pray. However much hortatory teaching may bore both young people and their elders, an ordered presentation of the possibilities that lie in human nature and of the risks that attend these can hardly fail to have an enlightening and stimulating effect. An appeal to the young to make the

most of themselves because of the vast possibilities that are in ~~the~~ them and of the law of God which constrains them, seldom fails, <sup>indicating</sup> <sup>showing</sup> but such an appeal should take the two lines of <sup>the</sup> duty and <sup>the</sup> possibility of fulfilment.

In our moral as in our intellectual education

we work too much upon utilitarian lines; <sup>all</sup> we want the impulse of wider and deeper conceptions. <sup>We know that</sup> ~~Thus, the boy who knows that his body~~

is served by certain appetites and that each of these servants is on the watch to become ruler; that Pest, a good servant, may become Sloth, a tyrant; that serviceable Hunger may become degrading Gluttony; that each appetite has its time; that to keep the body pure is one of the great duties we have in the world; that ~~the~~ we too have a tree of the knowledge of good and evil planted in the garden of our bodies; that tempters come <sup>to us,</sup> also, and tell us that we may eat and not die, but be like gods, knowing good and evil; but that, the moment we eat, that moment we begin to die; that those who keep pure in heart shall see God not only when they die, but, with the eye of their soul, about them and beside them;—This sort of knowledge will help a boy to glorify God in his body; and the sense, that each of the appetites, so necessary to his body, must be kept in subjection as a servant and not allowed to rule as a master, will give play to that fighting instinct upon which the safety of each

Preface to Character, by Mr. Author.

single Mansoul ~~as well as of each several state~~, must depend.

A boy may be taught what wealth he possesses in his five senses, all the joys he holds in seeing and hearing, in touching, too, (though only the blind know how satisfying these may become). He may be taught that slothfulness in the use of his senses brings with it deprivation and is an offence, and that each one of these so serviceable senses may be pampered until it becomes a tyrannous master. The pleasure of seeing may send him about agape for shows; Touch, that most pervasive, most useful servant, may become a cause of irritability and peevishness: ~~and~~ boys and girls may be taught, not to say or think that they do not like porridge, or mutton, or potatoes, lest the time should come when they want things with many flavours to please their taste, and learn to live for the enjoyment of their dinner. Every young person may learn not to allow himself in daintiness about food but to be rather glad when things are served which he does not like because this gives him an opportunity to keep taste in its proper place - that of servant and not of master.

Again, <sup>a</sup> boy ~~who has~~ <sup>that has</sup> some conception of the delights which his Intelligent is able to afford him, how

~~never?~~



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science, history, mathematics, philosophy, literature, art, are all before him, pleasant places and delectable, to be opened by the key of knowledge which he must labour to get; and that his chief hindrances are Inertia (a sort of sloth which makes us unwilling to begin to think of anything but the small matters of everyday life), and Habit (which goes always over the same ground)-an excellent servant but a bad master inclined to sterilize intellect and narrow life. ~~The course of intellectual habit may be a good one and it may be necessary to follow it, but the mistake is to keep always on the same beaten track, whether it be the mechanical grind of lessons without a thought of what they are all about, or house-keeping, business, hunting, shooting, dress, to confine intellect to any of them is like harnessing a race horse to a coachman's barrow.~~

Let us inspire the young to have, like Leonardo, a spirit "invariably royal and magnanimous", ever increasing in knowledge of nature and art, of literature and man, of ~~the~~ Past and ~~the~~ Present. <sup>evenly</sup>

If in the domains of Intellect, Imagination, the Aesthetic Sense, Reason, ~~if~~ <sup>of</sup> those Desires which make for the sustenance of the mind as the appetites do for that of the body.

- if in all of these it is our business to see that young people are put in the way of finding principles for their guidance, still more do they require instruction in the ordering of the two great moral principles of Love and Justice, which reside in every person. They must know how to distinguish Love from various counterfeit loves; ~~self-love, philandering,~~ <sup>must</sup> know that Love delights in the goodness ~~of another; seeks the happiness of his friend; seeks to be worthy; desires to serve; but~~ that, as we are all capable of warmth, liking, friendliness, love, so we are all capable of coldness, dislike, aversion, hatred; and that our dislike is commonly not the fault of the person we dislike but our error in disliking.

It is good for a boy to know that he has within him funds of pity, benevolence, sympathy, kindness, generosity, gratitude, courage, loyalty, humility, gladness; and it is very good that he should know that he is not exceptional in the enjoyment of all this moral wealth which is lodged, more or less, in the bosom of every human being. Still better is it that he should be put on his guard lest pity be inactive or degenerate into self-pity; <sup>he should</sup> ~~be~~ made aware that selfishness, fastidiousness, slothfulness, goodnature itself, are ready to obstruct every movement of that benevolence; <sup>or</sup> goodwill, which we have it in us to bestow upon every one.

And so on <sup>being</sup> with every manifestation of love,--each ~~is~~ attended by  
← its own particular antipathies.

<sup>when he</sup>  
The boy is promoted, too, who knows that he has  
Justice in his heart; that we are all able to pay the dues of  
Justice, to maintain our own rights and to yield ~~to~~ those of all  
other persons; that we are able to show the Justice we owe to the  
persons of others; to observe truth, that is, Justice in word; integri-  
ty, or Justice in action; to keep ourselves just in thought by  
forming sound opinions; just in motive, by maintaining good principles;  
just to ourselves, in the due ordering of body, mind and heart.

The boy should know, too, the function of Conscience;  
that Conscience may be tampered with and must be instructed; that in  
the instruction of Conscience, after the Bible itself, poet and  
essayist, novelist and dramatist, historian and philosopher, come to ~~us~~  
our aid; that, in the government of the body, Conscience demands  
temperance, chastity, fortitude and prudence; that nature, science and  
art, sociology and self-knowledge, all lend themselves to the instruct-  
tion of Conscience; that Conscience chides us for the commission of  
sin but that only the instructed conscience perceives sins of  
ignorance, allowance, prejudice; that every power and function a person



possesses and exercises is also an avenue for temptation of one sort or another.

Therefore the boy must learn the ~~way~~ way of the Will, must realise that the labour of choice is upon him ~~day~~ every day and all day. He must know that the ordering of himself, the due co-ordination of all his powers belongs to the Will; that the Will is neither moral nor immoral; that the function of the Will is to choose; that the choice lies, not between things, circumstances, or persons, but between ideas; that an act of the Will evolves from long preparation of the intelligence, the affections and the conscience; that what appears to be ~~the~~ immediate acts of Will are really only the application of principles and opinions that have been slowly formed; <sup>that</sup> Intellectual opinions as well as moral principles belong to the sphere of the Will. He must know that the Will asserts itself not by struggle but by a diversion of thought, to be repeated as often as the ~~existing~~ <sup>is</sup> impulse <sup>ed</sup> renews. It behoves him to know all he can about this one practical faculty of man because the task set before <sup>all</sup> us is to work out our own salvation from base habits of body, loose habits of mind, inordinate affections, from debased and conventional moral judgments and the Will is the instrument by which we are able to work.

These are but two services open to men, that which has self as the end and centre, and that which has God and, by consequence, man, for its object. It is possible indeed to choose the service of God unconsciously, believing that we have only a passionate desire to help men, but it is not anyway possible to drift into the service of God when our object is to do well by ourselves. Therefore it is not enough to gather the little knowledge that is open to us about body, mind and heart, will and conscience. The inmost region, which we call the Soul, that temple dedicated to the service of the living God, falls under the common law. Here, too, we must have a gradual accretion of opinions gathered from a knowledge deep and wide; And in the conduct of the Soul also, we must be guided by principles derived from our knowledge and <sup>evolved</sup> ~~drawn~~ out of our opinions. Perhaps the first thing the boy needs to learn is that religion is not optional; that his DUTY towards God is to love Him with all his heart, with all his soul, with all his mind and with all his strength; <sup>that</sup> ~~that~~ the knowledge of God and his service, (Prayer, Praise, and Thanksgiving) and the service of man, are the several acts of this chief duty. But, though this filial relation is due from us to God, is

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natural, necessary, and, above all, happy-making, the boy should learn that inertia, pre-occupation with other things, involuntary aversion, (Which may even end in voluntary aversion) will hinder him continually in the enjoyment of the closest and dearest of all intimacies & in the fulfilment of the most blessed of all relations; that, here, too, he must take nothing for granted but must labour and pray.

The young person who has such a ground work of human nature to work upon as I have attempted to sketch out, who knows something of the behaviour of body, mind and heart, of will, conscience and soul, who knows how these all interact and co-operate and are, in fact, one; and yet how each has its own antagonists and obstacles, who has the cheerful certainty of success because of the good help of <sup>his</sup> God in efforts which he knows how to direct, — occupies an extraordinary vantage ground as compared with him to whom life is a casual matter. Both of these intend well, both rise to every tale of heroic effort, to every word of insight and inspiration; but there is just the difference between the two that there is between the boy who makes random collections and leaves his specimens lying about, <sup>scattered</sup> ~~dirty~~ and unordered, to be swept by and by into the dustpan — and that other boy who has a growing knowledge of scientific principles and is able to ~~show~~ <sup>show</sup> class the objects he collects.



He

unconsciously

The boy who has, so to speak, a plan of himself makes a moral classification of all he hears, sees, reads; an intellectual classification of all stray knowledge that comes into his way. His opinions are a natural, living growth out of the wide knowledge he has collected even during his adolescence; and his principles are the first and chief of these opinions, his consciousness of the wide range of his duties being brought to bear on all the store of precept and example that has come to him. This careful cult of human nature will not necessarily make a good wise man any more than good seed sown in the well-tilled earth will necessarily produce a harvest. Both wait upon sun and shower; and this dependence is the chief part of the knowledge a boy should have; the difference between the natural and moral field is, <sup>that, in the latter,</sup> each case being that he is absolutely assured of that sun and shower by which he shall grow.



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I have not enlarged upon the necessity for the Divine Grace as the  
<sup>or-</sup> motive power in all moral effort because, as a Society, we hold  
<sup>very definite</sup> ~~exceptionally wide~~ views upon this subject. We are persuaded  
 that not only every good and every perfect ~~gift~~ (moral) gift is  
 from above, but ~~that~~ we believe that the Holy Spirit is the Supreme  
 Educator of mankind, dealing out knowledge to men as they are able  
 to receive it, and educating those ~~who~~ who will to be educated in  
 things intellectual, & moral, practical & spiritual.

We know that of every field of human effort  
 it may be said,—"Doth the plowman plow all day to sow? Doth he  
 open and break the clods of ~~his~~ <sup>al</sup> ~~ground~~?... Doth he not cast in the  
 principle wheat and the appointed barley in their place?... For his  
 God doth ~~instruct~~ <sup>al</sup> him to discretion and doth teach him... This  
 cometh forth from the Lord of Hosts which is wonderful in counsel  
 and ~~excellent in working~~ <sup>al</sup> This, be it aerial navigation, or the  
 discovery of the North Pole, or a child's delight in history &  
 literature, or moral insight & noble conduct, or that deepest cry  
 of our nature,—"As the hart thirsteth after the waterbrooks, so  
 longeth my soul after Thee, O God!".



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We are one and indivisible and all these things in their season come to us from above; but all ~~and each~~ of them come by way of a natural return for diligent and understanding labour. To-day we are diligent enough in haphazard ways, but does it not behove us, also, to put to ourselves the question, - "Have ye understood"?

Everyone knows the truth of all that I have advanced; and yet we go on in a casual way, chiefly because this kind of programme seems so vast & indefinite that we do not know how to attack it, and we leave our children at the mercy of every wind that blows for a chance wafture of opinions and principles.



re Parents

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principles. Now this is what we of this Union have to offer to our members. We really have outlined a scheme of education that affords the wide field <sup>that have indicated</sup> from which to gather opinions; ~~that I have indicated~~; we have outlined, too, such a ground plan of human nature as I have sketched out; what is more, we know by the experience of a number of years that children take with the avidity of one who gets what he wants to such a scheme of moral and intellectual education. Therefore we think we may urge upon parents the advisability and the duty of conducting their children's education upon some such lines, and of seeking the <sup>(over-riding)</sup> co-operation of teachers in giving such an education as shall issue in just opinions and sound principles. There are ~~still~~ various parts of education that I have not touched upon. May I beg you to believe that we do not leave those things undone but that because it is not possible to <sup>bring</sup> include the whole of so great a subject in a single paper, I have <sup>the consideration of</sup> confined myself to two articles of a boy's equipment, - Opinions and Principles.

I say we as a Society ~~do~~ have these things to offer, but I am sure ~~that~~ <sup>thankfully</sup> the general trend of educational thought is in these ~~two~~ directions.